LUCIFER.

THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS. CHICAGO, MARCH 15, E. M. 306 [C. E. 1906]. WHOLE NO. 1061

HOMELESS.

I met today sweet Liberty,
Out on old ocean's strand;
She hailed me brightly, joyously,
And shyly reached her hand.

Then while she turned to go away
I said: "May I not come?
Take me, a lorn outcast, I pray,
With thee, to thy sweet home."

With trembling lip and tearful eye—
Compassion shining through—
Despondingly she made reply:
"Dear sir, I'm homeless, too."

—*From the German, by L. E. Huggins.*

THE PROPHETS OF THE THEATER.

Twenty years ago the novel was the chief instrument of popular education, and whoever wanted to get a hearing for any new doctrine had to write one. The theater was merely a place of amusement, looked down upon by many serious persons, and regarded by hardly any as a great engine of social and moral reform. Today all this is changed. The ablest writers in the world no longer write novels but plays, and it is now clearly seen that the drama will be one of the chief agents in the transformation of society. Eminent dramatists have arisen all over the world, the chief of them being Ibsen, Hauptmann, Shaw, Sudermann, Maeterlinck, and D'Annunzio. It is a tremendously significant fact that all these men, except perhaps Hauptmann, are very advanced sex radicals.

Henrik Ibsen, born 1828 in Norway, is the father of the modern drama. He has been writing plays since about 1850, but his great importance lies in the series of social-problem plays which began in 1877 with "The Pillars of Society." The best of these are "A Doll's House" and "Ghosts," each of which contains a vigorous attack on our existing marriage system. Both are often played on the stage.

The heroine of "Ghosts" is Mrs. Alving, who has had the misfortune to marry "a fallen man," as she expresses it. He is drunken, brutal and generally dissipated. She is so disgusted that soon after the marriage she flies to Pastor Manders, whom she has for some time secretly loved. Unfortunately he believes that the greatest thing in the world is duty, and that a wife's highest duty is to submit to her husband. Mrs. Alving lets him persuade her to return to her husband, and as a result she spends many years of misery and has a son by Mr. Alving. At last the husband dies, and the son promises to become a great artist; but, alas, his health goes to pieces, and it is discovered that he has inherited a disease which his father had imprudently acquired, and that he will soon be incurably insane. He reproaches his mother for giving him birth, but gets her to promise that as soon as he becomes insane she will poison him with morphia. The curtain falls just as his mind is leaving him and the mother is trying to nerve herself to fulfill her promise.

The heroine of "A Doll's House" is Nora Helmer, whose husband is an intolerably proper and respectable young man of excellent prospects. He calls her his "lark" and his "little squirrel," and takes all care off her hands, so that everything seems to be going well. Unfortunately a difficulty arises which shows Nora that her husband is really thoroughly selfish and that she is a silly ignoramus. She tells Helmer that she now realizes that she has been living for years with a strange man in a doll's house and that she must leave him and work for herself, so that she may learn what real life is. The horrified husband reminds her of her duties to him and the children, but she says she has discovered that a woman's first duty is not to her husband, nor yet to her children, but to herself.

Hermann Sudermann, born 1857, is the most eminent writer now in Germany. He thinks that women when in love are far more fearless and emancipated than men, whom he regards as poor, conscientious creatures. Two of his plays are well known in America—"The Joy of Living" and "St. John's Fire." In the former the heroine, Beata, is a married woman who has had a love affair some years before with an intimate friend of her husband. The lover has now cooled down and is conscience-stricken to think of his treachery, but Beata, who still loves him, has no scruples and can think of the affair only with joy and pride. In "St. John's Fire" we have a young man who is engaged to his cousin, but meanwhile finds that he is deeply in love with Marikke, an adopted child of the parents of his betrothed, who loves him in return. He is too conscientious to break off with his cousin, but Marikke will not submit to be cut out altogether.

Maurice Maeterlinck, born 1862, is a Belgian. His earlier plays, such as "Princess Maleine," are worth very little, but he has written a splendid problem play in "Monna Vanna," which I described some weeks ago.

Bernard Shaw was born in Ireland in 1856. I have lately written so fully about him that I need say little now. He has just had a great triumph with "Major Barbara." On one of the first nights there were present the Prime Minister of England, Premier Jameson of Cape Colony, the famous raider, and many other celebrities. Evidently not all public men are so easily shocked as Police Commissioner McAdoo.

Gabriele D'Annunzio, born 1864, is easily the foremost name in the Italian literature of our time. He has written at least one important problem play, "Gioconda," which is sometimes seen on the American stage. A young sculptor has a wife who is beautiful, and who has also a beautiful soul; but she is not just what he needs to give him inspiration. "I am not a sculptor of souls," he explains. He meets another woman, Gioconda, whom he finds perfectly beautiful and who fills him with such inspiration that he makes a statue of her which is a marvel of art. But his wife is jealous and he is brought to such despair that he tries to commit suicide. He does not quite kill himself, however, and by the long and patient nursing of his wife he recovers. Then Gioconda writes that she will await him every day at the studio. The wife finds out that he has had the letter and goes herself to face Gioconda. The scene between these two women is one of the finest in all dramatic literature. The wife pleads priority of possession, but Gioconda pleads superior fitness. She says she is essential to the sculptor and that he would be nothing without her. As the wife is not sufficiently up to date to share the sculptor with Gioconda and is getting rather the worst of the argument, she loses all self-control and tells Gioconda a lie. She says her husband has decided to discard Gioconda and has sent her to say so. Gioconda believes it and in a fearful passion she rushes at the statue to destroy it. The wife then cries out that she has told a lie, but it is too late, and she just saves the falling statue by catching it with her hands, which are smashed to pieces. Her hands have to be amputated and Gioconda gets the sculptor.

With such plays acted everywhere before intelligent audiences Comstockery will not last long.

R. B. KERR.

THE CASE OF MOSES HARMAN.

"Prison for Aged Man.—Moses Harmon, 75 years old, for the third time in his life was taken to the Joliet prison yesterday. He had been arrested by the postal authorities because of matters contained in a paper he published, LUCIFER, the Light Bearer."

The above clipping is all the notice his case got from the Chicago "Record-Herald." The thing is significant. Briefly, the facts are these:

Moses Harman, 75 years old, was taken to the Illinois penitentiary at Joliet, Tuesday, February 27, 1906, to serve a sentence of one year for a technical violation of the laws of the land which prohibit the sending of so-called obscene literature through the mails.

"Served him right! Ought to be sent to the pen for that!" you exclaim. Be not hasty, my friends. Listen a minute and hear other facts. This old man has never tried to send through the mails anything half so objectionable as passages you will find in the Bible and in Shakespeare.

In the first place, he is not an obscene old man, but clean, kindly and cultured.

He has fought valiantly for many years the battle for the emancipation of women; for her political, economic, and, therefore, social freedom.

He has done this from the highest motives—the improvement of the human race.

Burbank improves potatoes, other vegetables and flowers.

Others devote themselves to the breeding of fine stock, and the world applauds.

Harman wants to have the human race improved, and the world says, "Sh-h-h!"

Are not human beings of as much consequence as pigs and potatoes? Is parenthood an indecent subject? Is the question of woman's rights and wrongs, of her freedom and her slavery, of no consequence?

I appeal to every woman who has a spark of independence in her makeup to use her influence in this case of Moses Harman!

Wives of workingmen, wake up, and do something!

Think, talk, *act*.

Have these obnoxious laws repealed. It is not Moses Harman alone, not the cause of woman's freedom, but the rights of humanity that are at stake. Free speech, freedom of the press, personal freedom, the rights of labor—all are involved.

This is not a struggle alone between Anthony Comstock and Moses Harman, but it is a struggle of the oppressed class against the ruling class for the right to life, liberty and pursuit of happiness.

Material interests are at stake, and the ruling class is wise enough to understand this and act accordingly.

Let the ruled class also understand and act, or sink into greater slavery!—*May Walden Kerr, in the Chicago Socialist.*

[The "Record-Herald" erred in saying that Moses Harman "for the third time in his life was taken to the Joliet prison." The present is his first experience in Joliet.]

LET THE EAGLE SCREAM!

The assault on the freedom of the press and of the mails, involved in the prosecution of Moses Harman, editor of LUCIFER, Chicago, reached another stage on March 1, when Mr. Harman was sent to the penitentiary at Joliet to serve a year's imprisonment. If such things can be done under the shadow of the American eagle, the ægis of the constitution, and the protection of the Stars and Stripes, why does our department of state trouble itself about tyranny and oppression in the Old World?—*Truth Seeker, New York.*

A CRUEL OUTRAGE.

One day last week an old man, 75 years and 3 months old, was sent from this city to the penitentiary; the sentence was "one year at hard labor." The old man's name is Moses Harman, editor of LUCIFER. Mr. Harman's work was very delicate, and also very unpopular with the "powers that be." He attempted to teach wholesome truths along sexual lines, but never coarse, lewd or degrading. But the government is determined that, so far as it can prevent it, the young shall be kept in dense ignorance of the laws governing the reproductive sphere of life. We admire the grand old man for his courage and fortitude—traits seldom found in one of his years. We hope to again grasp his unsteady hand and look into his noble eyes [illegible], nor greatly doubt that we shall be accorded this pleasure. We fear that close confinement behind prison bars will finish his life's career, but we can have our consolation in knowing that it is to such noble souls as Moses Harman that the world owes its progress. America will become wise enough, clean-conscienced enough some day to be proud that Moses Harman lived, but, alas! that time is not yet. So we say fare thee well, dear old friend; your work will some day be appreciated and your history will be written upon the hearts of emancipated womanhood!—*The Liberator, Chicago.*

DIVISION OF ACCESSIONS
JUN 21 1943
RECEIVED

TWO GOOD PAMPHLETS.

We are pleased to note the activity shown by the Free Speech League, of New York, anent the outrage perpetrated upon Moses Harman, editor of LUCIFER, embodied in a sentence of one year's imprisonment upon the charge of sending obscene matter through the mails, the confiscation and destruction, by force, of one edition of his paper.

As one who has been compelled to face similar dangers, the "Blade" can extend a feeling of sympathy and regret—sympathy for the suffering such a sentence must entail, and regret that the bigoted cohorts of a brutish creed can obtain even a temporary victory in this enlightened age.

The Free Speech League is now engaged in the distribution of two pamphlets which discuss the all-important subject from which its title is taken, and they should receive a wide circulation. One is an open letter by Prof. T. B. Wakeman to the President of the United States, and the other is upon "Postal Censorship in America," by Louis F. Post. Each contains an array of interesting data interestingly told. For copies and information address E. B. Foote, 120 Lexington avenue, New York.—*Blue Grass Blade.*

THE BLIGHT OF THE SOCIAL EVIL.

The late Judge Arnold once remarked in conversation that in the course of many years of experience on the bench in trying criminal cases, and especially in listening to testimony concerning vice and immorality, he was profoundly impressed with the ignorance among men and women concerning some of the elemental conditions of their personal existence. The impression was formed chiefly on the many occasions when he had to deal with cases of betrayal, of infidelity, of divorce, and of illegitimate birth, as well as the vicious perversity of some species of juvenile offenders. It was his thought that much of the trouble and the crime into which many of the immature and the mature persons who thus came before him had fallen might have been avoided if the common sense in their understandings had been properly instructed as to the effects of vice. The Judge was a good deal of a believer in the old Adam in mankind, and any ideal proposition for reforming an ingrained inheritance of original sin never passed muster in his practical mind unless it could stand the rigid tests of experience. It was, therefore, with a knowledge of what he was saying that he remarked that one of the best ways in which vice might be checked would be to take care that boys when they are reaching out toward the years of manhood should be on terms of fellowship or confidence with their fathers and that they should be plainly informed on things which it is customary to permit them to find out for themselves in an irregular, haphazard and half-perplexed fashion.

I have just been reading a book which to some extent embodies the kind of ideas which Judge Arnold thus had in mind, although some of it would not, perhaps, appeal entirely to his sense of what is practicable or attainable. It is called "The Social Evil," is written by Dr. Robert N. Willson, Jr., and is devoted to a series of discussions of the possible preventive conditions which may solve the problem that has ever taxed the wisdom of moralists and philosophers. Dr. Willson, who is an instructor in medicine at the University of Pennsylvania, and who is particularly known there for the zeal with which he has pointed out to its lads the mischief and folly of the "wild oats" doctrine, does not approach the question from the ordinary moral and religious point of view, although a very strong religious spirit is here and there discernible in its pages. His point of view is wholly the medical one—that is, of the physician who sees and traces the bodily effects of vice, its insidious workings, its contaminations, its disfigurements, its frequent destruction of the stamina of manhood, and its hardly less frequent destruction of life itself. But this class of facts is largely kept in the background in the training of youth, as if they were secret, mysterious or forbidden things even in the intimacy of the paternal relation. Indeed it is not unseldom that men who have long passed the majority

may be found who seem to have only a hazy, half-innocent idea of the practical significance in the facts in question and sometimes of the facts themselves.

In his discourses on boyhood, clean living and the general conditions of the evil, Dr. Willson writes plainly, unhesitatingly and frankly. The central line of thought is at all times the physical wrong. A little anecdote which he tells, for example, of a country lad coming to Philadelphia for the first time and becoming in a few months a victim of blindness because of his want of knowledge when he joined some companions in dissipation, would probably be more effective in getting at the common sense of a boy than a baleful of homilies or spiritual exhortations. Yet total blindness thus caused is one of the not infrequent consequences of the ills which are incurred by not only the habitual but the occasional transgressors of the moral law. Indeed the pitiable extent of the impairment and of the ravages which thus result in the health and strength of a large portion of the population is known only to physicians, and it is a question whether if it were generally known and explained in an intelligent way the evil might not at least be greatly lessened. It might be a better method, at any rate, in the interest of permanent personal morals than the habit of chasing the women of the town about from pillar to post and endeavoring to reform them, and them only, at the hands of the police.

As regards the professional practitioners of vice, it is estimated that there are about 360,000 such women in the United States; that New York city has between 40,000 and 50,000 and that in Chicago, although accurate figures are not obtained, the number is greater than New York's. It is somewhat curious to note that the number for Philadelphia is set down as between 2,000 and 3,000. Mr. Richard Wells, of this city, who for many years has been a Christian worker among them, believes that there are about 2,000, but Dr. Willson thinks this is considerably below the actual number, even if it is limited to those who actually ply their trade as vendors of immorality. It is estimated that the average period of activity of the women at their trade is five to six years, but that as fast as death and decrease carry them off their ranks are replenished by an equal supply of recruits.

When he comes to the question of applying remedies, Dr. Willson can find no value in registration, licensing or in segregation. In France and Germany and other European countries where this kind of regulation and inspection is practiced, he believes that experience has found it to be worthless and that in a sanitary sense the same evils that prevail here are to be found there. He cites the example of the similar experiment made in St. Louis thirty years ago and abandoned after a four years' trial. Nor does he appear to have much faith in the efficacy of attempts at reclaiming the women by moral suasion. For every one that is saved a dozen slip away, and he refers to the experience of a noble woman who observed to him that after many years of work among the fallen members of her sex, she did not feel sure that she had done much good, so regularly had they returned to the ways from which they had been "reclaimed." He notes also the opinion of another worker who thought that not more than 3 per cent of the wantons were permanently reformed. He states, however, that in talking with a number of them from the simple viewpoint of their physical condition he found that the difficulty of gaining an honest livelihood at not more than $3 a week seemed to be one of the most active causes of the trouble.

But the zealous doctor is by no means a pessimist, in spite of all the ugly facts he produces, and only a few of which I have adduced. He does not think that the world is worse in these things, indeed even suggests that it is better than it has ever been, and that the attention which is now given to them is really a sign that it is. He is willing to admit, however, that the social evil is not curable at the present time, and that probably there is no prospect of its disappearing in the next generation. But he builds his hopes of the future on what may be done now in preparing a boy or a girl for coming into contact with the evil—the duty of the parent, re-enforced by an understanding of the experience of the physician and by a determination to eliminate the double standard of morality in discriminating between the sexes. The same care and vigilance with which tuberculosis, for example, is studied, he is disposed to believe, should be given to a physical condition even more dangerous and widespread. In his view, it is in a full, plain realization of those facts of vice which lie beneath the surface, that immorality may yet become extinguished. With his enthusiasm, however, he expects much more from his plans than is possible of fulfillment, but these are capable of producing considerable benefit to many individuals if rationally carried out, and they are somewhat refreshing and altogether wholesome when compared with the usual demands of this species of reformers, for raids, chastisement and the Black Maria.—*Philadelphia Evening Bulletin.*

THE DEBT OF LAW TO THE LAWLESS.

Under this caption the extremely conservative Rev. Thomas Dixon, Jr., writes in "Collier's":

"It is a curious paradox of history that the law often owes more to those who have defied it than to its appointed guardians.

"Doubt is the first step to a larger faith.

"Denial is the first step to a larger affirmation, and the traitor of today becomes the hero and lawgiver of tomorrow.

"Nearly all of the men to whom we owe the progress of the world were executed as criminals by the official guardians of society.

"Crime is a relative term.

"Real law is the crystallized expression of the organized virtue of the people. It can never be more than the embodiment of the total experience of the race, at the time, in its search for the secret of self-preservation. The first tendency of law when thus embodied is to become feminine—that is, to solidify into forms which shall bind the bodies and the souls of the unborn. This tendency brings inevitable conflict with the masculine principle of progress. When the published formulas of law have been outgrown by the race, or its forms for any reason have been perverted so that they no longer are the expression of the organized virtue of a people, it becomes necessary to break the law in order to keep it.

"The inventor of the telescope was punished as a common malefactor.

"Bruno, the pioneer philosopher and thinker of the modern world, was burned to death.

"George Washington was a traitor to George III, but his treason won, and Washington has been canonized."

HIS BROTHER-IN-LAW DISAPPROVED.

A fine of $19 and a real estate bond of $1,000 for one year was the judgment entered in a Louisville court recently against George Humphrey and Eunice Reed, charged nominally with disorderly conduct. The story related by Humphrey's wife was that they had agreed that one or the other must "get out" of their home at Woodland, Nelson county, and Humphrey left. Before going he gave his wife the key to the blacksmith shop he had operated for years, and bade her get a man to run it for her. Then he gave her the house and lot and $75. He agreed to take their thirteen-year-old daughter and the hired girl, Eunice, and provide a home for the daughter and keep Eunice as a companion for her. He also agreed to take any two of the remaining four children, except the seven-months' old twin girls, and care for them when the mother would send them to him. It was further agreed that the wife was to have a divorce and he to pay for it.

Humphrey came to Louisville, according to his story, corroborated by his wife, with her knowledge and consent. He went first to the home of his brother, then rented rooms at the home of Mrs. T. D. Gibson, 1216 West Broadway, and found employment at the tobacco factory at Twenty-ninth and Walnut streets.

All went smoothly enough for three days, when George D. Reynolds, of Fredericktown, Washington county, appeared. Reynolds is a brother of Mrs. Humphrey, and he did not approve of the contract and caused the arrest of his brother-in-law and the hired girl.

Humphrey has declared his intention of remaining with Eunice.

TO THE READERS OF LUCIFER.

COMRADES: At my time of life one cannot expect a great deal more of this life, and there is a liability to go at any time. In view of this fact I am preparing a work that I propose to call "My Last Will and Testament; A Glimpse of Naturalism."

The price of the book will probably be a dollar. Will those who will take a copy—if I am able to get it published—please drop me a card and say so? LOIS WAISBROCKER.

Gibbs, California.

The most decent thing in true Marriage would be to make no promises—either for a year or for a lifetime.—Edward Carpenter, in "Love's Coming of Age."

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing light.—*Same.*

LUCIFORM—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

Letters for LUCIFER should be addressed to Moses Harman, 500 Fulton street, Chicago.

Money orders and drafts should be made payable to Moses Harman. Please do not send personal checks, as a discount is charged by the banks for collection.

The Philadelphia friends of LUCIFER will, we hope, communicate with Mr. Myers and assist in making the protest meeting, to which he refers in another column, successful. When such meetings are planned we hope our friends will notify us, so that we may send literature for circulation. Please give dates and places of meeting for publication in LUCIFER, when practicable.

In "The Public," of March 10, Louis F. Post has an exceptionally important article on "Our Despotic Postal Censorship." In it is comprised a correspondence with the local and Washington postal officials in reference to the case of LUCIFER and its editor. We expect to reproduce this article in LUCIFER No. 1062. It will occupy the greater part of the space in that issue, and we shall be pleased to receive advance orders from those desiring extra copies.

We are printing a large edition of this number of LUCIFER, and will be glad to hear from those of our friends who can assist in distributing it. Please send in orders as early as possible. We would also like to hear from those who can take a regular number of extra copies to distribute at meetings or in any other way. Those who sympathize with the editor in his imprisonment can express that sympathy in no more effective way than in bringing his work to the attention of the liberty-loving people of the country and of the world.

The portrait of Moses Harman is republished in this issue because the extra copies of No. 1060 were insufficient to supply the demand. Many have suggested that the portrait should appear in every number of his paper while he is in prison, that he may be seen though forced to remain unheard. The earnestness with which his friends are taking up the work of circulating LUCIFER seems to guarantee that with each issue many people will see LUCIFER for the first time, and to see the "criminal countenance" of its editor would interest them. But to do this would entail considerable extra expense, as a heavier and finer grade of paper must be used, and the half-tone cuts themselves, being of fine workmanship, are expensive. We would like to have the opinion of the friends who work to extend the circulation of LUCIFER. We hope as many as possible will let us know if they think that the portrait would help to awaken interest in LUCIFER and the cause it represents.

NO WORD RECEIVED FROM OUR EDITOR.

No word has been received from our editor since the prison doors closed behind him on February 27. It was erroneously stated in No. 1060 that he would be permitted to write one letter a month. He can write only once in five weeks, so we must wait three weeks more before we can learn anything of his condition.

Nothing from the outside can be sent to him or purchased by him. As fruit and brown bread constitute his diet, chiefly, when at liberty, this deprivation may seriously affect his health. It is only through the order of the prison physician that the diet of prisoners is ever changed. The mind of Moses Harman is strong enough to keep him from fret or worry over his incarceration. It remains to be seen whether his body can endure the physical deprivations and discomforts.

Address personal letters to Moses Harman, care of Chaplain, State Penitentiary, Joliet, Ill. All letters pass through the chaplain's hands. Do not expect personal answers, as, according to the rules of the prison, a prisoner may write only one letter a month. However, a list of letters will be kept and published from time to time, so that the writers may know they were received.

ANIMUS IN SUPPRESSION OF FREE SPEECH.

DEAR LILLIAN HARMAN: Thank you for calling attention to the execution of your father's sentence. I would say that I should sympathize very much with both him and you were I not confident that neither of you regard this experience as a matter calling for expressions of sympathy. I am sure, however, that you will understand me when I say that, whatever points of disagreement exist between us, I thoroughly appreciate the devotion your father shows to his cause and the sincerity of his purpose in connection with it. I regard these prosecutions, the criminal as well as the postal ones, as having for their animus nothing in the world but the suppression of free speech.

There is little that I can do in a personal way, but if your father would care to receive an exchange copy of "The Public" personally, I shall be glad to forward it to him if you will favor me with an address that will make his receiving it reasonably certain.

Very truly yours. LOUIS F. POST.

Chicago, Ill., March 3.

NOTHING TOO SACRED FOR SERIOUS DISCUSSION.

Even if I disagreed entirely with the sentiment of LUCIFER and its editor, I should feel it a duty to stand up for the rights of free speech. But believing as I do not only in the purity of thought and high purpose of Mr. Harman, but convinced of the shamefulness of the treatment accorded him, officially or otherwise, I shall be glad to have my protest recorded. There is nothing too sacred for serious discussion, and when questions relating to the sexes are treated with conviction and plain speech it is usually "lewd fellows of the baser sort" who throw up their hands in holy horror. I shall be glad to receive and read the paper.

WILLIAM LLOYD GARRISON.

Lexington, Mass., Feb. 28, 1906.

BONDAGE CANNOT TOUCH HIS SPIRIT.

Will you be kind enough to send me at once a picture of Mr. Harman and the baby—the prettiest one? I wish to make a cut of it for the frontispiece of our April number. It is the most beautiful grandfather picture I ever saw, and I wish to publish it in connection with an article in "Tomorrow Magazine."

We sympathize deeply with you and your dear, brave father. Bondage cannot touch his fine spirit, however, and for this we are glad. Yours most truly, PARKER H. SERCOMBE.

Chicago, Ill.

EUGENE V. DEBS SENDS MESSAGE OF LOVE.

DEAR COMRADES: Love to Moses Harman and good cheer to you all. "The darkest hour is just before the dawn." Loyally yours, EUGENE V. DEBS.

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.

To-day Moses Harman is 75 years 5 months and 3 days old. He has served 17 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

LUCIFER No 1042, June 22, 1905—a double number—was accepted, weighed and the money for postage received at the Chicago postoffice. The edition was then confiscated and sent to the dead-letter office at Washington, to be destroyed. No notice was given the publisher, and not until he received complaints of non-receipt by subscribers was he aware of the fact that their papers had not been sent to them. On being questioned, the superintendent of second-class mails at Chicago said he had been instructed by his superiors at Washington to read a copy of every issue of LUCIFER and confiscate all which were, in his opinion, unmailable.

LUCIFER Nos. 1043, 1045, 1046 and 1050 were held to be unmailable by Mr. Hull, the aforesaid superintendent, and copies deposited for mailing were destroyed. The higher officials in Washington concurred in the decisions in regard to these numbers.

Nos. 1053 and 1056 were held to be unmailable, but the department at Washington instructed the local officials that hereafter copies of "unmailable" issues should not be destroyed, but should be returned to the publisher.

No. 1058 was "unmailable" in the estimation of Mr. Hull, but it was a case of "when doctors disagree," for the Washington officials overruled his decision.

It should not be necessary to point out the dangers to the freedom of the press and the liberties of the people which are involved in thus making one man prosecuting attorney, judge and jury, with the power to deny the right of transmission to any publication which in his opinion is of a mistaken tendency.

And what are we going to do about it? Continue the publication of LUCIFER.

And what are YOU going to do about it? Shall we have your assistance?

LILLIAN HARMAN.

WHAT CAN BE DONE FOR THESE CHILDREN?

Mrs. John Van Vorst has been investigating the "human documents in the case of the new slavery"—thus she entitles her article—and gives the result of her observations in the "Saturday Evening Post" of March 10. She wished to see for herself the condition of some of the child workers, of whom the census bulletins give the number as over a million and a half between the ages of ten and fifteen.

In this story she tells of her visits to the workers in cotton mills of Alabama. In that state there is a law prohibiting the employment of children unless "widowed mothers or aged or disabled fathers be dependent on the labor of such children." But the law was, of course, very generally ignored. Replying to inquiries, a woman who had been one of several who had worked for the enactment of that law said: "Why did we pass the law? Why not? What difference does it make? There are no inspectors, no school laws, no truant officers, and where there is nobody to enforce a law it can't inspire much respect." And she might have added that even where these officials were appointed and paid by the state the result to the children is about the same when the manufacturers think they can profit by the employment of children. For the census bulletin gives 2,000 as the number of girls under thirteen years employed at night work in Philadelphia, and 92,000 employed at this age or younger in New York state. Mrs. Van Vorst's woman informant was very solicitous that there should be no laws which would "frighten away capitalists and wreck our very surest chances of progress and prosperity."

"The cotton-mill 'folks' wear unwittingly a badge which distinguishes them far and wide. As I came along down over the hillside I met a child holding in her arms another smaller child; both were covered—their hair, their clothes, their very eyelashes, even—with fine flakes of lint, wisps of cotton, fibers of the great web in which the factories imprison their victims.

"'Hello,' I said, 'do you work in the mill?'

"'Yes, meaum.' The voice was gentle and the manner friendly. She hitched the baby, who had a tendency to slip from her tiny, motherly arms, and showed me one of her fingers done up in a loose, dirty bandage. 'I cut my finger right smart,' she drawled, 'so I'm takin' a day off.'

"'How old are you?'

"'Tweayulve.'

"'Got any brothers or sisters?'

"'I've got *him*.' She straightened the piece of lemon stick candy in the baby's mouth as she thus called attention to 'him,' and continued: 'And I've got one brother in the mill.'

"'How old is he?'

"'Tweayulve.'

"'Twins?' I asked.

"She smiled and shook her head.

"'He's tweayluve in the mill and he's teyun outside.'"

One boy who gave his age as "goin' on tweayulve," and who had been at work for four years, could earn "about $2.40 a week." Another, aged "seayvun," earned twenty cents a day sweeping. And "a day" in the mills means twelve hours of work.

Though almost unbelievable that from the lives of even babies is spun the gold of the shareholders, yet here is Mrs. Van Vorst's testimony:

"Some of my Birmingham informants had told me that there were whole families of dwarfs who came down from the mountains and took work in the mills, greatly misleading certain visitors who supposed them to be children 'under age.' As I walked on now through the mills, talking with a twelve-year-old red-headed girl who had been four years at work, my eyes suddenly fell upon a strange couple (doubtless, I thought, some of the dwarfs against whom I had been warned). I could not take my attention from the tiniest of the tiny pair; the boy's hands appeared to be made without bones; his thumb flew back almost double as he pressed the cotton to loosen it from the revolving rod in the spinning frame; they no longer moved, these yellow anæmic hands, as though directed in their different acts by a thinking intelligence; they performed mechanically the gestures which had given them their definite form.

"The red-headed girl laughed and nodded in the direction of the dwarf.

"'He's 'most six,' she said. 'He's been here two years. *He come in when he was 'most four.* His little brother 'most four's workin' here now.'

"'Yes? Where?'

"'Oh, he works on the night-shift. He comes in 'beaut half-o-past five and stays till six in the mornin'.'"

Many more were interviewed. I can quote but these few state-

ments. When I read of these children, I picture my own suffering in such hopeless treadmills, and I wonder if any father, any mother, can be satisfied with this "best of all possible worlds" as long as such conditions exist.

In commenting on the million child workers, which the Hearst newspapers gave as the number employed in this country, Mrs. A. P. Warner well says:

"Would that President Roosevelt could have this rung in his ears when he talks of race suicide. Instead of slaughtering innocent dumb animals, why doesn't he evolve some manner of relief for these 1,000,000 helpless little subjects of his great domain?"

Does any one really believe that the mothers of these children desire to furnish babies as food for factories? Would they continue doing so if they had the knowledge and the power of self-ownership and self-control? But this is treading on dangerous ground. It is improper and "immoral" to suggest that women shall control their own bodies and be the mothers of welcome children, and welcome children only. L. H.

ARROWS.

The License of Man is invulnerable until the Liberty of Woman is complete.

So-called civilization must give up its false ideals of family life —or keep its brothels.

The purity of the impure is always up in arms—a standing suit of mail guarding nothing.

Although the churches offer women checks payable on the Bank of Heaven, women would do well to remember that all the archangels and angels are males.

Liberty is necessary to make Fidelity a virtue.

There is nothing like the unvarnished Truth for power.

Truth is the Prince of Diplomats.

The time is always ripe to cry for justice.

Expediency is often a fancy name for Dishonor.

It is amusing to see Man reform the world. He pads Himself and rushes at woman with a club.

Man is the sole gainer by the holy institution of marriage which he has set up. By it He can say, "Thou art Mine and I am Mine Own."

It is wonderful how many people run to protect the man in armor.

The "Christian" marriage system is merely the harem system posing in mask and domino.

Sin has no sex and virtue no second price.

Man hath ruled Woman by robbing one to enrich another—creeping like a coward to hide himself under the hatred he has fostered.

The fool stares and gapes at the smallest innovation, whilst the wonders of every day pass him by unheeded.

Add not one link to the fetters of the world. She groans in chains through all the ages.

The stone that covers a thousand wriggling reptiles is misnamed "Decency." Its true name is Shelter.

A knowledge of good and evil is necessary to a just judgment in all things. EMMA WARDLAW BEST.

Sidney, Australia.

CONTRIBUTIONS TO LUCIFER'S SUSTAINING FUND.

S. O. Bishop, $1; Otto Bobsein, $1; A. C. Arnold, $1; H. A. Libbey, $1; Mary Everett, $1; A. I. Task, 75c; Olive Clifford, 25c; R. N. Douglass, $1; David Gillstrom, $1; Dr. J. C. Barnes, 25c; T. F. M., $2.50; J. H., $1; Mrs. A., 40c; Dr. J. N. Lee, $1; C. Hardon, $1; J. W. Griggs, $2; Mrs. L. M. Hammond, $5; J. M. Gilbert, 50c; J. B., $1; Cornelia Boechlin, $1; Ella Kauts, $1; A. M. S., $1; J. A. Hegstrom, $2; W. J. Kent, $1; J. Poppers, 50c; F. A., $1; A Peoria Friend, $2; Eugene V. Debs, $1; O. H. Stone, $1.25; Geo. E. Bowen, $1; W. L. C., $5; Mrs. Bertha Moore, $1; W. C. James, $10; Dr. C. W. T. Goodman, $1.50; Emma Boyer, $1; Margaret J. Benedictsson, $1; Mrs. A. C. Zimmerman, $1; F. W. (Switzerland), $2.

The objects I have had in view are briefly these: To promote the increase of natural knowledge and forward the application of scientific method to all problems of life—in the conviction that there is no alleviation for the sufferings of mankind except veracity of thought and action and the resolute facing of the world as it is when the garment of make-believe by which pious hands have hidden its uglier features is stripped off.—*Huxley.*

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

OTTO WETTSTEIN, La Grange, Ill.—Shall write to our martyr this evening. Trust the Liberals of the entire country will do all they can for his comfort, early release, and to express their indignation at this disgraceful act of one branch of this government.

ANNIE K. PARKHURST, 173 Gates avenue, Brooklyn, N. Y.—March 1 issue of LUCIFER just received. I trust you are sending me some extras. Could use a dozen to advantage. The picture is fine! Glad to see it and to show it. And to think the original is behind prison bars at this very time! It is an eternal disgrace to those who put him there.

EMMA BOYER, New York.—On receiving LUCIFER No. 1060 and seeing your father's picture, and reading how at his age he is dragged off to prison, I feel sad beyond expression. I am sorry the baby's picture did not appear with his grandfather's. I think your father's picture fine—the best I have ever seen. I hope he will not have to serve all the time allotted him. Give him my best regards and accept this dollar for any purpose needed.

JAMES MYERS, 9 Opal street, Logan, Philadelphia, Pa.—We are to have here in Philadelphia a big "LUCIFER meeting"—a protest meeting. We are going to have Pentecost and other speakers. It will be held in three weeks from now. If you can send any circulars or leaflets or copies of LUCIFER for free distribution, please do so at once. We are going to have several big meetings here for "free speech and press," and against "postoffice autocracy." Will try to dispose of many copies of LUCIFER and the Wakeman Letter.

EMMA ALBERTA ABBY, Wathena, Kan.—Our dear Comrade Maud Abby has gone to her eternal rest. She was of a very gentle and sensitive nature, beloved by all children and all who knew her. She was a member of the A. P. W. A. and a contributor to LUCIFER and other radical papers. She was one of LUCIFER'S converts. The story of Hagar Lynden waked her to the truthfulness of its lessons. She was prevented by financial difficulties from publishing her poems and essays. We are powerless to say the sweet words she so often said of her friends as they passed away.

JULIET H. SEVERANCE, M. D., 578 East Sixtieth street, Chicago.—I am more pained than I can express. One can discuss the proper conditions for producing the highest forms of plant and animal life; until one gets to the crowning glory of all earthly products—man. Here investigation must stop. Would-be investigators must "go it blind." The "matter must be discussed only between a physician and patient." An ignorant postal official can interfere with citizens' rights of free speech and press, which power the constitution denies. Congress and people submit to such dastardly tyranny. I would rather be in prison than to sanction such injustice.

W. C. COPE, Louisville, Ky.—When I saw they had put Moses Harman in prison again it stirred me up to subscribing. I have long read LUCIFER occasionally, but, like thousands of radicals, have been more or less smothered by the weight of conservatism in my environment and failed to encourage a heroic soul, who is fighting my battles. But the actual imprisonment was the needed whip to my zeal, so here is my subscription. I suppose "Daughter Lillian" will edit LUCIFER during the interregnum. Well, the paper will not suffer in sprightliness and interest on that account, as I still remember the bright paper she got out in the "nineties," during a previous interregnum.

HENRY E. ALLEN, Benton Harbor, Mich.—If I may be allowed a brief reply to the letter by D. Webster Groh, I would say this: If our Hagerstown friend will question any socialist who fully understands the philosophy of socialism, I think he will find that not one favors anything like the political, tyrannous government we now have. In its stead we would have simple industrial administration. Of course, under any form of majority rule there will always be the danger that invariably accompanies ignorance. So the only way is to get rid of ignorance. There are many socialists, I regret to say,

who are as ignorant as bats on the important question of sex ethics. But every socialist is something of an investigator, and the chances are that before we arrive at the gates of the co-operative commonwealth we will have mastered to a large extent the ignorance and intolerance now so prevalent. D. W. Groh will find that the average socialist is as much opposed to political rule and domination as he can possibly be. With the power of recall, the despotism now shown in the management of the postoffice would not be possible.

C. M. AND E. B. GREENE, Topeka, Kan.—LUCIFER came today. We had seen in the "Journal" (Topeka) that your father was again behind the bars and Mr. Greene wrote him that night. We wish several copies of this week's paper. We will show a few of our friends one of the "jail birds" of our nation. One would think our authorities would be stricken with shame to know that such a man is placed among the criminal class, but such a hold has superstition, graft and illegally-held power on those we have placed in command that their eyes are blinded and they see not the pitfalls they are digging for their own and their children's feet. Any one who looks upon Mr. Harman's features as shown in LUCIFER may be proud to call him friend. It is not necessary that we shall believe in all he does nor in all his methods in order to recognize his worth; and to think of his being treated as a criminal cannot but arouse indignation in the minds of his friends. Some time the work he is striving to do will come to its proper place and he will be recognized as one of the world's benefactors. Until then we can only work and wait. If money can keep LUCIFER going it must not be downed. We enclose a dollar.

F. W., Vevey, Switzerland.—I cannot express with what shame and indignation I read by recent numbers of LUCIFER to hand that the "free and enlightened" government of the United States of America is committing the crime, in the beginning of the twentieth century, of casting your most esteemed and venerated father into prison for daring to discuss, in an open yet perfectly decent and rational fashion, one of the fundamental problems of life—*i. e.*, the sex relation and what it involves. It might well be called *the* fundamental problem. And his reward for attempting to pour in sweetness and light and expel darkness and corruption is one year's imprisonment with hard labor. Truly, there is much madness in this world and our rulers have their full share of the insanity. Your intrepid father bears this trial in a heroic spirit and with the dignity of an antique philosopher, but will his years enable him to bear the rigors of prison life? I do not know how humane or inhumane your prison system may be in America. It is a cruel thought that in the eveningtime of his life Moses Harman should be treated in this cruel fashion—a man whose services in the cause of Humanity will shed a lustre round his name now and through the more emancipated and enlightened ages to come.

MARGARET J. BENEDICTSSON, Winnipeg.—Just now I received the latest copy of LUCIFER with the picture of your illustrious father and his closing farewell before the prison bars shut him out from the life and sun and action and liberty. Be of good cheer yourself and keep him in such, for he is the martyr of our woman's cause—a great and grand man, whom the coming ages will worship, not as a god-myth, but as the incarnation of all the noblest elements known to mankind. Please let the few friendly words from a full heart of gratitude, and a foreigner who has grasped your and his teachings and is trying to teach the same to her country people through a small monthly magazine, and who knows what persecution is for the very same cause by her own country people's papers, reach your father in his prison, so he may know the (his) cause is being fought by many nations, in many languages. I used to be an inhabitant of the great United States for years, and I loved it as the land of freedom and justice. But now I am grieved to the very heart at this disgracing news, grieved to see Liberty bow its beautiful wings to such injustice as the courts of that great Union have meted out to one of its best and noblest sons—grieved beyond expression, for I fear that if injustice be so easily crowned in that land of liberty, it will still more easily ride on the ruling wings of power in other lands.

R. N. DOUGLASS, Postville, Iowa.—I want a few copies of the Wakeman Letter. I shall not tire in trying to induce friends and others to read this. It seems so much more effective than when in LUCIFER, and it creates a desire to see LUCIFER. I inclose herewith $1 to help pay the expense of the Wakeman Letter, or in any other way that you may see fit to use it. Am only sorry I do not feel able to make it a number of dollars. Can you furnish bound volumes of the last year's LUCIFER? I have given away nearly all of mine as soon as read. For myself I scarcely need last year's numbers for the reason that it seems to me I have read them with so much interest that I already possess them. I do not believe you will ever have to go behind prison bars, and if you do, the imprisonment will do more for the cause than would be accomplished in ten years on the outside. The world is moving with greater strides than ever before.

[In speaking of William Lloyd Garrison's early struggles, Ernest Howard Crosby said that Garrison had the fortune to acquire that which is needed by every good cause—a good, strong opposition. In the South the mails were searched by postmasters for copies of the "Liberator," and when these were found—and letters from Garrison and other abolitionists as well—they were confiscated and destroyed. But this was not done under cover of "postal regulations" by the "authorities," as in the case of LUCIFER. We hope and believe such tactics will be as ineffective in the case of LUCIFER as in that of the "Liberator." Mr. Douglass' prophecy was too highly colored by hope, but it is certain that, though the editor is imprisoned, his friends will do all they can to make that imprisonment of effective service to the cause of freedom.

We expect soon to have volumes of LUCIFER for 1905 bound, and would like to receive orders from those desiring them. The price, bound in cloth, will be $1.50. It is not necessary to send money with order, but we would like to hear from as many as possible, so we may know how many copies to bind.—L. H.]

ADELINE CHAMPNEY, Cleveland, Ohio.—I thank you for the leaflets, which came promptly. We have given out a few. One of our friends the other day read the letter to a group of lawyers and he reported that they were very much in agreement with it. A few have been sold; among others, one to Judge B——, of this city. One of the book-sellers has agreed to put a few in his window, but I have not heard whether any of them are sold yet. Horace Carr has a few; he can dispose of them where they will tell. I shall take some to the Civic Study Club this week. I hope soon to send for more. I see by the last LUCIFER that our dear Moses is at last in prison. I look at his picture and wonder! It is a fine picture. I should think those judges and his "keepers" would be ashamed to look him in the eye! F—— says, and I think the suggestion an excellent one, that it would be a good idea to print Moses' picture on the front page of every number of LUCIFER while he is incarcerated. It should be printed with a brief comment, such as "This is the man who is serving a sentence at Joliet for his earnest championship of the cause of freedom; especially the freedom of women." This is merely a suggestion, of course, and very likely our Moses is too modest to take kindly at first thought to the idea. But don't you think it would be a good thing, and would attract attention in a way that would help to interest people? His is such a noble face, so earnest, so refined—people would think, "Why, this man is not guilty of obscenity"; they would have to investigate further. In an unpopular cause personalities count. And surely modesty may be set aside when it stands in the way of gaining a hearing. To look at that face is to feel at once that here is a man with a purpose. I hope you may think favorably of the suggestion. How is his health? Do you think he will be able to keep up under the strain and the confinement? I know nothing of the management of Joliet. Is it possible that they will carry out the sentence of "hard labor" literally? I will assuredly write to him in his martyrdom—and it seems as though for once it would not be a vain martyrdom; that it must make people think at last.

B. M. JACKSON, M. D., Omaha, Neb.—I know that most of our political "rulers" are rascals, not from choice, but from ignorance inculcated by still more ignorant theologians; hence, when one of them "ruled" that "Any and all discussion of the sex question is obscene and so unmailable," and he added voluntarily that "The only occasion for any talk on such questions is in private conversation of physicians with patients," I marveled at his hopeless ignorance. For I am correct when I say that ninety-nine physicians out of a hundred are as ignorant about matters pertaining to sex as he and Comstock are. Physicians, unless they themselves choose to buy and read literature treating on the subject, live and die ignorant about it. There is not extant a medical college which imparts such instruction, or even refers to the subject. The few physicians who know something about it have acquired that knowledge from non-medical sources. I am almost certain that even the few physicians who have written books treating on sex matters have also acquired their knowledge from individuals without the pale of medicaldom.

The very "quack" doctors, most of whom have read sex literature, take advantage of their ignorant medical brethren ("family" physicians) by means of glaring advertisements, which bring to them the hordes of discouraged, diseased and ignorant mortals who are slaves to the vices of the flesh, and to whom "family" physicians can render no aid. I have had charge of boys, whose ages ranged from twelve to fifty years, who were "treated" by their "family" physicians for every kind of an imaginary ailment, without either the physician or the patient being enlightened as to the real cause of complaint. The average physician shrinks from the "knowledge of self" just as his ancestor, the priest, has shrunk from time immemorial. Forsooth, do not theologians mold the faculties of the would-be physicians, while they are yet in a sufficiently elastic condition—in other words, during childhood? Men and women who do not know themselves—who depend upon priests to "save" their "souls"—who depend upon physicians to "save" them from sickness or death—who depend upon teachers to "save" them from ignorance—who, lastly, depend upon politicians to "save" them from poverty and all its consequences—must be and will be hopelessly diseased physically, intellectually, socially and politically.

'Tis safe to lay your cares aside
And rest awhile each day;
Be sure no other man will come
And steal your load away.
—Chicago Record-Herald.

ANNOUNCEMENTS.

THE SOCIAL SCIENCE LEAGUE holds public meetings every Sunday night at 8 o'clock in Room 913 Masonic Temple. Free discussion after each lecture. Lucifer on sale at meetings. March 18—Jay Fox, "The Paris Commune." March 25—James Armstrong, "Why I Am Not a Collectivist."

THE CHICAGO SOCIETY OF ANTHROPOLOGY holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. Free discussion. Lucifer on sale at meetings.

THE SPENCER-WHITMAN CENTER. Liberal discourses. A church of constructive Liberalism. Seats free. Every Sunday, 8 p. m., at Fraternity (Dewey) Hall, 70 East Adams street, Chicago. Also lectures and discussions every Sunday and Thursday evenings, 8 p. m., at headquarters, 2238 Calumet avenue, Chicago.

THE MANHATTAN LIBERAL CLUB meets every Friday evening at 220 East Fifteenth street, New York, at 8 o'clock. E. C. Walker, president. Lucifer for sale at meetings.

HUGH O. PENTECOST lectures every Sunday morning at 11 o'clock at Lyric Hall, Sixth avenue, near Forty-second street, New York. Lucifer for sale at meetings.

THE BROOKLYN PHILOSOPHICAL ASSOCIATION—Meetings held every Sunday afternoon, at 3 o'clock, in Long Island Business College, South Eighth street, between Bedford and Driggs avenues, Brooklyn, N. Y.

FRIENDSHIP LIBERAL LEAGUE, Philadelphia, Pa., meets every Sunday for lectures and debates upon all subjects of interest to humanity. The place of meeting is 715 North Broad street, and the time is 2:30 and 7:30 p. m. The seats are free and everybody is welcome. George Longford, secretary.

LOS ANGELES LIBERAL CLUB meets every Sunday evening at Mammoth Hall, 517 South Broadway. Lectures and debates. Liberal literature for free distribution. Admission free. Mrs. Eleanor Freemott, secretary.

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If a copy of Lucifer fails to reach you, please order by number or date.

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A treatise on Sexual Science and Marriage, rich in thought and strong in expression. Emphatically a book for the thinker.

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Love's Way to Perfect Humanhood.

BY AGNES BENHAM.

An excellent companion for Carpenter's "Love's Coming of Age." The keynote of the book, found on page 76, reads thus: "The soul itself is pure and heavenly, and if at the moment of conception and through the prenatal time when it is building its earthly house it could meet with entirely responsive and congenial conditions, then would the earth be peopled with a race of gods." Price $1. Published by the author, Agnes Benham, Adelaide, South Australia.
M. HARMAN, 500 Fulton street, Chicago, Ill.

God and My Neighbor.

BY ROBERT BLATCHFORD,

Author of "Merrie England," "Britain for the British," etc.

Some of the chapter headings are: The Sin of Unbelief; What I Can and Cannot Believe; Is the Bible the Word of God? Evolution of the Bible; What Is Christianity? Can Men Sin Against God?

This book, as well as "Merrie England," has had a great run, both in England and America, among that class of people who do their own thinking. Price, paper cover, 50c; cloth, $1.
M. HARMAN, 500 Fulton street, Chicago, Ill.

Administrative Process of the Postal Department.

A LETTER TO THE PRESIDENT, BY THADDEUS BURR WAKEMAN.

This is a most effective "missionary document" relative to the attempted suppression of free speech by the postal censorship. It contains half-tone portraits of the author and of Moses Harman. We want this letter distributed as widely and as effectively as possible, and as some who might be able to distribute it may not be able to buy we have felt reluctant to set a price on it. Let such not hesitate to order any quantity desired, even though unable to send money. For those who can afford to help bear the expense of publication, the price is 5 cents a copy, or 25 cents a dozen.
M. HARMAN, 500 Fulton st., Chicago, Ill.

Communism and Conscience—Pentecost and Paradox—Crimes and Criminals.

BY EDWIN C. WALKER.

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